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mittee, somewhat after the form of the Select Committee of the House of Commons, and examine *viva voce* all witnesses willing to appear before it.

I will end these remarks by expressing, with the long-enduring President, my amazement at the form taken by the discussions of the last two meetings; and, with the Secretary, deeply to regret that a tone of language has been used which has necessitated on the other side of the argument the use of expressions equally derogatory to the rules of scientific discussion.

The PRESIDENT said the Council had also received a letter containing personal explanations from Mr. Winwood Reade, which he desired to be read to the meeting.

That letter was then read by Mr. CARTER BLAKE, as under:—

To the Editor of the Journal of the Anthropological Society.

May 19, 1865.

SIR,—On March 14th, I had the honour of reading before the Anthropological Society, a paper entitled *Missionary Efforts among Savages*. I afterwards addressed a letter to the President of that Society, upon the same subject. In these communications I carefully abstained from personalities; such remarks as I made, applied to systems and to classes, not to individuals. The only names mentioned were those of Messrs. Walker and Mackey, American missionaries, and of the Bishop of Natal; those names were mentioned that I might express my admiration of them. I brought forward facts which I had gathered during my travels in Western Africa, and expressed opinions based upon them. Those facts were confirmed, and those opinions supported, by Capt. Burton, by Mr. R. B. Walker, and by Mr. Harris, all of whom were well acquainted with the western coast of Africa. I learnt only on my return from abroad that a paper had been read by Mr. Burnard Owen, in reply to mine. This gentleman and his supporters should have regarded the Society as a court of justice, in which evidence is to be met by evidence. But, being unable to oppose the testimony of unprejudiced travellers to that which we had given, they attempted to atone for the weakness of their cause by personal abuse. One of them—a Mr. Reddie—has also indulged in misrepresentation. As I was not present when he made the remarks of which I complain, and as they are, I understand, to be published in your *Journal*, I trust that you will allow me to offer some explanations in my own defence.

I spoke of polygamy as the great obstacle to missionary enterprise in Africa, and asserted that it was insurmountable. It is popularly believed here that the negroes are as strongly opposed to polygamy as our English women would be. I showed that this was not the case. Polygamy in Africa answers pretty closely to prostitution in Europe: but because I ridicule the folly of attempting to suppress either the one or the other, it is scarcely reasonable to infer that as institutions I revere them. But Mr. Reddie affects to suppose so: I find reported from his speech:—

“Mr. Reade, after chalking up ‘No Christianity for Negroes’

upon our notice board, runs away to Italy—why not to Utah rather, where he would find what he might call a reformed Christianity?”

I must also beg to state, with respect to my “running away”, that I was prepared when I read my paper to receive and reply to all objections that might be made to it. Very few were made. Mr. Reddie, especially, was very mild in his opposition: he is one of those who have too much delicacy to insult persons except behind their backs. As I am not acquainted with him personally, except from meeting him at the rooms of the Society, I am at a loss to understand the following graceful sentence:—

“I shall, for the same reason, be obliged to appeal from the paper and epistle Mr. Reade has boldly put before us while setting out upon fresh travels—I believe this time in search of the Romantic—to what he had previously stated before us with pretty nearly equal assurance, soon after his return from searching for bubbles and female ideas in Africa.”

From what source Mr. Reddie has learnt the objects of my visits to Africa and Italy, and what is their scientific bearing upon Christian missions, it would be difficult to say. These flourishes were possibly intended as ornaments to his speech, but they do not appear to me to be in very good taste.

In the next extract, your readers will see that Capt. Burton and myself are accused of adultery—at least by insinuation:—

“But then, sir, I must admit that, though without experience as actual polygamists themselves, they may have had extensive converse and intimacy with the wives of polygamists; and, at least, we have their own word for it, that they know the negresses are furious for polygamy.”

By referring to my paper, it will be seen that I stated, not that the negresses were “furious for polygamy”, but furious against the missionaries, who wished their husbands to abandon them—a line of conduct which the Bishop of Natal expressly stated he did not think it justifiable for them to pursue. But Mr. Reddie shows little diffidence in piling falsehood upon slander.

Having learnt that I belonged to the Conservative Club, he takes advantage of that fact to break out in the following strain of refined satire:—

“Is this a symptom that the advanced opinions so lately propounded to Westminster by Mr. John Stuart Mill, in favour of female suffrages, has penetrated to the Conservative Club, which Mr. Reade sometimes patronises, although, if not in politics, at least in religion, he is an uncompromising radical reformer?”

Finally, he actually delivered the following sentence to a meeting of educated men:—

“Besides the days he spent under the roof of two American missionaries, and the days which he spent in actual travelling, he has told us in his very candid *Savage Africa*, that he did spend some days—or at least some nights—under other roofs; and he gives us some account of how he then occupied himself—to wit, in actually beslobbering the oily faces (to say no more) of these swarthy high-smelling ‘brutes’ and very ‘inferior beings’, the negresses, these ‘not nice animals’, whom

he tells us, with all the pride of superior knowledge, are all for polygamy.'

I am sure, sir, that those who have read my *Savage Africa*, will allow that it contains nothing to justify this gross abuse, and these insinuations; and I feel surprised that any one in this Society could be capable of giving vent to expressions which are unworthy either of a man of science or a gentleman.

I am, etc.,

W. WINWOOD READE.

The PRESIDENT then called on Dr. Seemann for his paper on "the Esquimaux, and on North Polar Exploration" which was read by Mr. C. R. Markham.

On the Anthropology of Western Eskimo Land, and on the Desirability of Further Arctic Research. By BERTHOLD SEEMANN, Ph.D., V.P.A.S.L., F.L.S., F.R.G.S.

ALL men of science must feel deeply indebted to Captain Sherard Osborn for commencing, and Mr. Clements Markham for continuing, an agitation in favour of a renewal of Arctic research; and the Anthropological Society has had great pleasure in joining the Royal Geographical Society and other learned bodies in urging upon Her Majesty's Government the propriety of another Polar expedition. Two routes have been pointed out as the most desirable for such an expedition to take: that of Spitzbergen and that of Smith's Sound. Arguments of great weight have been produced in favour of either of these routes, and as they must be familiar to all present, I will not recapitulate them. An Arctic expedition is to accomplish two principal objects: to reach the North Pole and to explore the unknown wilds of the Polar region. Now, the greater portion of these unknown tracts, as a reference to the map will show, is not situated near Spitzbergen, but near Smith's Sound; and men of science who wish for the advancement of all branches of human knowledge, should, in my opinion, express a preference to the Smith's Sound route, remembering that even if it be possible to go to the North Pole and back in a couple of months, if there should be open water, we should gain less information than if sledge parties were to push their way slowly, but surely, north of Smith's Sound. Indeed, I should hold it to be a misfortune to science, if the North Pole were reached before the greater part of the Arctic region had been explored. The vulgar many would probably be terribly disappointed when the uninteresting nature of that geographical point was revealed, the discoverers would become the lions of the London season, and any future attempt to get up a sound scientific expedition would be treated with indifference. It would be otherwise if the Smith's Sound route were chosen. Every step would yield additions to all branches of science, and a legitimate interest would be growing up. I should rather like the Pole to be, scientifically, what the crowning of the edifice is, politically, to our neighbours across the Channel; or the pinch of snuff to the Scotchman outside a tobacconist shop,—a thing which he is always going to take but never does.

The Arctic region offers yet a wide field for anthropological re-